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and bring it back. Wolf, his brother-in-law, saw this and said, "What are you doing?" Crow replied, "I got this from somebody." Wolf said, "Did you ask for it?" Crow answered that he had not and Wolf pointed out that Crow had behaved wrongly. 372 509

Wolverine belonged to Crow. Together Wolverine and Crow continued to steal many things. Grizzly Bear was Wolf. Fox belonged to Crow. Grizzly Bear told Wolverine not to rob caches. Grizzly Bear had a flint stone secured under his belt. Chickadee came around in cold weather and was nearly frozen. "Grandpa," he said to Grizzly Bear, "I've just about frozen." The latter replied, "Sit down alongside the fire." Wolf and the other animals were holding outside of the circle of light. Grizzly Bear turned his back to the fire when Chickadee said, "I've got lots of lice on your belt." Grizzly Bear invited Chickadee to pick off the lice. Chickadee never picked the lice but worked with the belt, under which was the piece of stone. While Chickadee did this, the belt under Grizzly's tail began to twitch. As they began to move, Chickadee covered them and urged them to be quiet. At the same time he took knee after knee-cap of the belt and finally seized the flint and ran off. Grizzly Bear went in pursuit but without any shoes on. That's why Grizzly has no moccasins today.

Chickadee flew a short distance with the flint and gave it to Wolf who ran half way and gave it to Lynx. Lynx went a little way and Grizzly Bear nearly got it from him. Fox got it and ran a little way and then stopped until Grizzly Bear came close. He barked, ran a short distance, and waited again. He then dashed across a gulch. Grizzly followed him and Fox ran to the next gulch and again barked. Grizzly became angry and growled. He knew the belt beneath his tail and walked off, not knowing what he would do to his time. Fox came out on top of a mountain and smashed the flint all over and threw it around the country so that people everywhere secured fire.[1]

As these tales suggest, fire was generated by the strike-a-light method, tinder consisting of soft, dry grass; dry birch bark; or an unidentified fungus tree growth. People always built blazes on the surface of the ground, dugout fireplaces being unknown and clay-encloured hearths remaining restricted to ruts. In central shelters a small circle of sticks six or seven inches high sometimes surrounded the fire and prevented the floor brush from working too close to the blaze. On winter nights fires that had been fed with cottonwood were carefully banked with ashes in order to make them last until morning, when a little blowing quickly aroused a flame. During winter movements people carried fire in bark vessels that presumably contained a packing of moss. On long journeys women swung glowing sticks of rotten wood as they walked. An informant (X) reported hearing of fire drills in use, he thought, among the Babine Lake people (Carrier?). 372 354

Dease River Kaska. The Dease River people did not ordinarily construct shelters in summer, when people were content to live in open camps or under brush lean-tos when it rained. In winter two types of dwellings appeared, the inverted v-shaped structure and the conical lodge. Both contained fires in the center of the ground space. The foundation of the v-shaped shelter consisted of a ridge pole suspended between two forked sticks, the front and rear ends being closed with brush except for a single entry. Brush with snow piled on top sealed the building, in which one or two families resided. Conical lodges consisted of a circle of poles covered with spruce brush or spruce bark piled over with snow. Only a rich man could completely cover his lodge with skins but quite customarily a skin flap closed the entry of a dwelling.[2] While circular lodges or- 342

[1] When questionably asked about Dragoon's role in the theft of fire the informant thought that Fox must have been working for the culture hero.

[2] According to a Kwadacha Slave informant conical lodges were standard dwellings at Fort Nelson and Liard but in the Kwadacha basin people aboriginally built only the inverted-V type structures.

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342 casionally reached a diameter of 30 feet and accomodated several families, smaller structures built in this style and housing only one or two families occurred more frequently. Birch-bark and grass-mat buildings were unknown. A Kechika River man appeared vaguely familiar with the snowhouse but would venture no description of its form or [362] construction. Women erected houses and were believed to construct better structures than men. Qualities governing selection of a dwelling site included "hard" (i.e., dry) ground and accessibility to water. Dry wood could be found nearly everyplace. People never excavated the ground of a house site.

592 Within a dwelling women occupied the area nearest the entry, while a husband had
58 his place toward the rear. Daughters slept near the mother, sons farther back from the entry. Infants rested in skin hammocks suspended over the mothers' sleeping places. Along the Kechika River, at least, babies used hammocks of plaited, split spruce roots [354] lined with skins. Specially constructed fireplaces or sleeping platforms did not occur. People lived on a carpet of spruce brush and at night covered themselves with robes of sewn marten and ground-hog pelts or plaited rabbit-skin. Grizzly bear robes, because of their size and warmth, provided especially desirable blankets. Some people used pillows made by packing duck or partridge feathers in a smoked skin bag.

363 The sweat house, built for the use of both sexes, was the only type of non-residential
[349] structure. Hemispherical in shape and about four feet high it contained a roof opening designed to permit the escape of excess heat and steam. No ceremonial enclosures occurred.

372 Both sexes showed equal skill in kindling fire by the strike-a-light method.[1] One
177 informant denied the use of fire drills (S) but another man constructed a bow drill which, he claimed, had been displaced from the culture because of its poorer efficiency compared to the use of flint and pyrites (WT). Boys and girls commonly sought fuel with some assistance from adults. In winter when camp moved women carried fire on glowing poles 15 or 18 inches long. Fire kept through the night if banked with earth or ashes.

362 *Tsetsaut.* Winter dwellings conformed to the usual two types: conical with a framework of poles and inverted V-shaped. Roofing utilized spruce brush, moss, and sod but never grass thatch. Occasionally a household possessed sufficient skins to cover a conical lodge. [363] In summer the Indians did not live in houses and only rain impelled them to put up hasty lean-tos. Surprisingly the construction of sweat houses met with denial. In the

[1] A tale collected by Teit tells how Bear's monopoly of the fire stone was broken by a little bird who visited Bear's lodge to ravish himself. While picking lice from the Bear the bird broke the latter's belt and flew off with the stone, passing this object to a number of waiting animals. Last to receive the prize was Fox whose flight to a big mountain exhausted Bear. "Fox broke up the fire-stone on the top of the mountain, and threw the fragments a piece to each tribe. Thus the many tribes all over the earth obtained fire, and this is why *fire is fire in the rocks and woods everywhere now.*" As a result of losing fire Bear made a hole in the earth to keep himself warm in winter—the origin of the bear's den! Teit, *Kaska Tales* (1917), 442-444.

It will be recalled that theUpper Liard Indians made fire with the strike-a-light method. The Tlingit (including the Chilkat) used fire drills, including the bow type, as well as percussion methods of fire making. Drucker, *Culture Element Distributions: XXVI, Northwest Coast* (1950), 202.